

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

Dear Lord God, Thank you that this PDF Ebook
has been released so that we are able
to learn more about you through authentic versions .

Please help these PDFs to have wide circulation
Please help the people responsible for
making this Ebook available.

Please help them to be able to have more
resources available to be be alright and to help others .

- *Help them to NOT be homeless-*

Please give them rest, funds, spiritual protection,
physical health, positive and biblically faithful friends.

Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

THE GENERAL EPISTLE OF

JAMES.

[1 13]

[1 1]

WRITER. James (Mt. 4. 21, *note*), called "the Just," mentioned by Paul with Cephas and John as "pillars" in the church at Jerusalem (Gal. 2. 9). He seems to have been, as a religious man, austere, legal, ceremonial (Acts 21. 18-24).

Date. Tradition fixes the martyrdom of James in the year 62, but his Epistle shows no trace of the larger revelations concerning the church and the distinctive doctrines of grace made through the Apostle Paul, nor even of the discussions concerning the relation of Gentile converts to the law of Moses, which culminated in the first council (Acts 15.), over which James presided. This presumes the very early date of James, which may confidently be set down as "the first Epistle to Christians."—*Weston*.

Theme. By "the twelve tribes scattered abroad" we are to understand, not Jews, but Christian Jews of the Dispersion. The church began with such (Acts 2. 5-11), and James, who seems not to have left Jerusalem, would feel a particular pastoral responsibility for these scattered sheep. They still resorted to the synagogues, or called their own assemblies by that name (Jas. 2. 2, where "assembly" is "synagogue" in the Gr.). It appears from Jas. 2. 1-8 that they still held the synagogue courts for the trial of causes arising amongst themselves. The Epistle, then, is elementary in the extreme. To suppose that Jas. 2. 14-26 is a polemic against Paul's doctrine of justification is absurd. Neither Galatians nor Romans was yet written.

James' theme, then, is "religion" (Gr. *threskeia*, "outward religious service") as the expression and proof of faith. He does not exalt works as against faith, but faith as producing works. His style is that of the Wisdom-books of the O.T.

The divisions are five: I. The testing of faith, 1 1-2. 26. II. The reality of faith tested by the tongue, 3. 1-18. III. The rebuke of worldliness, 4. 1-17. IV. The rich warned, 5. 1-6. V. Hortatory, 5. 7-20.

CHAPTER 1.

Part I. The testings of faith (Jas. 1. 1-2. 26).

(1) The purpose of testings.

JAMES, a ^aservant of God and of the Lord Jesus Christ, to the twelve tribes which are ^bscattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers ^ctemptations;

3 Knowing *this*, that the trying of your faith ^dworketh patience.

4 But let patience have *her* perfect fruit, that ye may be ^eperfect and ^fentire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, ^gthat giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 ^hBut let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

A.D. 60.

a bondman.

b in the dispersion.

c i.e. testings.

d Rom.5.3.

e mature and complete.
Mt.5.48,
note.

f complete.

g Prov.2.3-6.

h Mk.11.24.

i Prov.3.5.

j Jas.2.5.

k Isa.57.15.

l Temptation.
vs.2,12,13,14.
(Gen.3.1.)

m Rewards.

1 Pet.5.4.

(Dan.12.3;

1 Cor.3.14.)

n Life (eternal).

1 Pet.3.7. (Mt.7.14;
Rev.22.19.)

7 For let not that man think that he shall receive any thing of the Lord.

8 A ¹double minded man is unstable in all his ways.

9 ²Let the brother of low degree rejoice in that he is exalted:

10 But the rich, ³in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the ^mcrown of ⁿlife, which the Lord hath promised to them that love him.

(2) Solicitation to do evil is not of God.

13 Let no man say when he is tempted, I am tempted of God:

for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is ¹tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth ^asin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good ^bgift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no ^cvariableness, neither shadow of turning.

18 ^dOf his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the ^erighteousness of God.

21 Wherefore lay apart all filthiness and ^fsuperfluity of naughtiness, and receive with meekness the engrafted word, which is able to ^gsave your souls.

(3) The test of obedience.

22 But be ye ^hdoers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso ⁱlooketh into the ^jperfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

(4) The test of true religion.

26 If any man among you seem to be ^kreligious, and bridlETH not his ^ltongue, but deceiveth his own heart, this man's religion is vain.

27 ^mPure religion and undefiled before God and the Father is this, To visit the fatherless and widows

A.D. 60.

^a Sin. Rom. 3.23, note.
^b Two words are used in the original for "gift," the first meaning the act of giving; the second, the thing given.

^c variation.
^d John 1.13;
^e 1 Pet. 1.23.
^f Rom. 3.21, note.
^g overflowing of wickedness.

^h Rom. 1.16, note.
ⁱ Mt. 7.21.
^j 2 Cor. 3.18.

^k Law (of Christ).
^l 1 John 2.7,8, 15. (Gal. 6.2; 2 John 5.)

^m Gr. *threskos* = outwardly religious.
ⁿ Psa. 34.13.
^o Mt. 25.34-36.

^p oneself.
^q *kosmos* = world-system. Jas. 4.4. (John 7.7; Rev. 13.3,8, note.)

^r the Glory, i.e. in the sense of Heb. 1.3, as taking the place of the shekinah.

^s In the presence of Christ the Glory, earthly distinctions disappear.

^t Have ye not made a difference among yourselves.

^u with.
^v John 7.48;
^w 1 Cor. 1.26,28.

^x *kosmos* - (Mt. 4.8) = mankind.
^y Lk. 12.21;
^z 1 Tim. 6.18.

^a excellent, or, beautiful.
^b Lev. 19.18.
^c y.v.1.

^d Sin. Rom. 3.23, note.
^e Law (of Moses). Rev. 12.17. (Ex. 19.1; Gal. 3.1-29.)

^f Mt. 5.19;
^g Gal. 3.10.
^h Ex. 20.13,14.
ⁱ Jas. 1.25;
^j 1 Pet. 2.16.

in their affliction, and to keep ^hhimself unspotted from the ⁱworld.

CHAPTER 2.

(5) The test of brotherly love.

MY brethren, have not the faith of our Lord Jesus Christ, ^jthe Lord of glory, ^kwith respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 ^lAre ye not then partial in yourselves, and are become judges ^mof evil thoughts?

5 Harken, my beloved brethren, ⁿHath not God chosen the poor of this ^oworld ^prich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that ^qworthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, ^rThou shalt love thy neighbour as thyself, ye do well:

9 But ^sif ye have respect to persons, ye commit ^tsin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole ^ulaw, and yet ^voffend in one point, he is guilty of all.

11 For he that said, ^wDo not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a ^xtransgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the ^ylaw of liberty.

13 For he shall have judgment without mercy, that hath shewed

1 "Temptation" is used in two senses: (1) Solicitation to evil (e.g. Gen. 3. 1-6; Mt. 4. 1; 1 Cor. 10. 13; 2 Cor. 11. 3, 4; Jas. 1. 14). (2) Testing under trial (e.g. Gen. 22. 1; Lk. 22. 28; cf. Lk. 4. 2). Cf. Mt. 6. 13 (solicitation to evil) and 1 Pet. 1. 6 (testing under trial).

no mercy; and ^amercy ^brejoiceth against judgment.

(6) *The test of good works.*

14 What ^adoth it profit, my brethren, though a man say he hath faith, and have not works? can ^afaith ^asave him?

15 If a brother or sister be naked, and destitute of daily food,

16 And ^aone of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what ^adoth it profit?

17 Even so ^afaith, if it hath not works, is ^adead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works; ^bshew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that ^athere is one God; thou doest well: the ^adevils also believe, and tremble.

20 But wilt thou know, O vain man, that ^afaith without works is dead?

(7) *The illustration of Abraham.*
(Cf. Rom. 4. 1-25.)

21 Was not Abraham our father ^ajustified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made ^aperfect?

23 And the scripture was fulfilled which saith, Abraham believed ^aGod, and it was ^aimputed unto him for ^arighteousness: and he was called the ^aFriend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not ^aRahab the harlot justified by works, when she had received the messengers, and had sent ^athem out another way?

26 For as the ^abody without the spirit is dead, so faith without works is dead also.

CHAPTER 3.

Part II. *A true faith will control the tongue.*

MY brethren, be not many ^amasters, knowing that we

A.D. 60.

^a Mic. 7. 18.

^b glorioth

over.

^c can [that]

faith save

him?

^d Rom. 1. 16,

note.

^e 1 John 3. 18.

^f Faith. vs. 17,

18, 20; Jas. 5.

15. (Gen. 3. 20;

Heb. 11. 39.)

^g v. 26; cf.

John 15. 2.

^h Col. 1. 6;

1 Thes. 1. 3;

Heb. 6. 10.

ⁱ God is one.

^j demons.

Mt. 8. 29; Mk.

1. 24; Acts 16.

17; 19. 15.

^k vs. 17, 26.

^l Rom. 4. 2,

note.

^m Mt. 5. 48,

note.

ⁿ Jehovah.

Gen. 15. 6.

^o Imputation.

(Lev. 25. 50.)

^p Rom. 3. 21,

note.

^q 2 Chr. 20. 7;

Isa. 41. 8.

^r Josh. 2. 1;

Heb. 11. 31.

^s vs. 17, 20.

^t teachers,

knowing

that we shall

have the

more severe

judgment.

Cf. Mk. 12. 40.

^u we all

offend.

^v Psa. 32. 9.

^w Prov. 12. 18;

15. 2.

^x Prov. 16. 27

^y Mt. 15. 18.

^z Mt. 5. 22,

note.

^a creeping

things.

^b Psa. 140. 3;

Rom. 3. 13.

^c God. Gen. 1.

27.

^d Gen. 1. 26;

5. 1; 9. 6.

^e Mt. 7. 16-20.

^f behaviour.

shall receive the greater condemnation.

2 For in many things ^awe offend all. If any man offend not in word, the same is a ^aperfect man, and able also to bridle the whole body.

3 Behold, we put ^abits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though ^athey be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so ^athe tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 ^aAnd the tongue is a fire, a world of iniquity: so is the tongue among our members, that it ^adefileth the whole body, and setteth on fire the course of nature; and it is set on fire of ^ahell.

7 For every kind of beasts, and of birds, and of ^aserpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; ^ait is an unruly evil, ^bfull of deadly poison.

9 Therewith bless we ^aGod, even the Father; and therewith curse we men, which are made ^aafter the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet ^awater and bitter?

12 Can the ^afig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good ^aconversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

1 Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. See Phm. 17, 18, note.

15 "This wisdom descendeth not from above, but is earthly, ^bsensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and ^dwithout hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER 4.

Part III. The rebuke of worldliness.

FROM whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, ^bbecause ye ask ^aamiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the ^bworld is enmity with God? ^bwhosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, "The ^cspirit that dwelleth in us lusteth to envy?"

6 But he giveth more grace. Wherefore he saith, "God resisteth the proud, but giveth grace unto the humble."

7 Submit yourselves therefore to God. Resist the ^bdevil, and he will flee from you.

8 "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye ^bsinners; and purify your hearts, ye double minded."

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 "Humble yourselves in the sight of the Lord, and he shall lift you up."

11 "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

A.D. 60.

a Phil.3.19;
Jas.1.17.
b Or, natural.
c 1 Cor.2.6,7.
d Rom.12.9;
1 Pet.1.22.
e 1 John 3.7, note.
f for them.
g Rom.7.23;
Gal.5.17;
1 Pet.2.11.
h 1 John 5.14.
i evilly.
j 1 John 2.15.
k kosmos = world-system.
2 Pet.1.4.
(John 7.7; Rev. 13.3-8, note.)
l John 15.19; 17.14; Gal.1.4.
m speaketh in vain.
n Doth the Spirit desire evidently?
o Holy Spirit.
1 Pet.1.2,11, 12,22. (Mt.1. 18; Acts 2.4.)
p Grace (imparted). 1 Pet. 2.19. (Rom.6.1 2 Pet.3.18.)
q Prov.3.34.
r Satan 1 Pet. 5.8. (Gen.3.1; Rev.20.10.)
s 2 Chr.15.2; Heb. 10.19-22.
t Sin. Rom.3. 23, note.
u Job 22.29; Lk.14.11; 18. 14; 1 Pet.5.6.
v Eph.4.31;
1 Pet.1.2.
w Mt.10.28.
x Rom.1.16, note.
y Prov.27.1; Lk.12.18.
z Job 7.7; Psa.102.3;
1 Pet.1.24.
a Acts 18.21;
1 Cor.4.19.
b Lk.12.47;
2 Pet.2.21.
c Prov.11.28, Lk.6.24.
d Jer.17.11.
e in the last days.
f i.e. Jehovah of hosts.
g luxuriously.
h indulged yourselves.
i Mt.5.39.
j Or, be long patient, or, suffer with long patience.
k Christ (Second Advent). Heb.10.37,38. (Deut.30.3; Acts 1.9,11.)
l complain.

12 There is one lawgiver, ^wwho is able to save and to destroy: who art thou that judgest another?

13 "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? ^aIt is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, "If the Lord will, we shall live, and do this, or that."

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that ^bknoweth to do good, and doeth it not, to him it is ^csin.

CHAPTER 5.

Part IV. The rich warned.

GO to now, ye ^crich men, weep and howl for your miseries that shall come upon you.

2 Your ^criches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of ^fthe Lord of sabaoth.

5 Ye have lived ^gin pleasure on the earth, and ^hbeen wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

Part V. Exhortations in view of the coming of the Lord.

7 ^jBe patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for ^kthe coming of the Lord draweth nigh.

9 ^lGrudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the proph-
ets, who have spoken in the
name of the Lord, for an example
of suffering ^aaffliction, and of pa-
tience.

11 Behold, we count them ^bhappy
which endure. Ye have heard
of the ^cpatience of Job, and have
seen the ^dend of the Lord; that the
Lord is very pitiful, and of tender
mercy.

12 But above all things, my
brethren, ^eswear not, neither by
heaven, neither by the earth, nei-
ther by any other oath: but let
your yea be yea; and your nay,
nay; lest ye fall into condemnation.

13 Is any among you afflicted? let
him pray. Is any merry? let him
sing ^fpsalms.

14 Is any sick among you? ^glet
him call for the ^helders of the
church; and let them pray over him,
anointing him with oil in the name
of the Lord:

15 And the prayer of ⁱfaith shall

A.D. 60.

^a Heb. 11.35.

^b Psa. 94.12;

Mt. 5.10.

^c Job 1.21.

^d Job 42.10.

^e Mt. 5.34.

^f Eph. 5.19.

^g Churches

(local).

^h 3 John 6,9,10.

(Acts 2.41;

Phil. 1.1.)

ⁱ Elders. 1 Pet.

5.1. (Acts 11.

30; Tit. 1.5-9.)

^j Faith. 1 Pet.

1.5,9. (Gen.

3.20; Heb.

11.39.)

^k Sin. Rom. 3.

23, note.

^l Or, fervent

supplica-

tion.

^m Rom. 10.10,

note.

ⁿ 1 Ki. 17.1.

^o 1 Ki. 18.42.

^p Prov. 10.12.

save the sick, and the Lord shall
raise him up; and if he have com-
mitted ^jsins, they shall be forgiven
him.

16 Confess ^jyour ^jfaults one to an-
other, and ^kpray one for another,
that ye may be healed. The ^leffec-
tual fervent prayer of a ^lrighteous
man availeth much.

17 Elias was a man subject to like
passions as we are, and ^mhe prayed
earnestly that it might not rain:
and it rained not on the earth by
the space of three years and six
months.

18 And he prayed ⁿagain, and the
heaven gave rain, and the earth
brought forth her fruit.

19 Brethren, if any of you do err
from the truth, and one convert
him;

20 Let him know, that he which
converteth the sinner from the
error of his way shall save a soul
from death, and shall ^ohide a mul-
titude of ^jsins.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

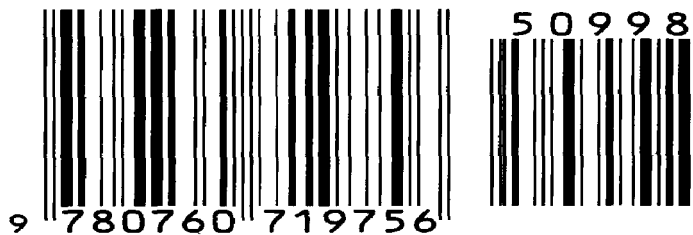
It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٣ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رؤيا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريّا. ٩. وعزريّا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سي بابل. ١٢. وبعد سي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ايهود. واييهود ولد اليقيم. واليقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد متان. ومتان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیٲتی
کرت سٲم بدار الطباعه بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

